

Christian Science Sentinel

GTU Librar
2400 Ridge Ro
Berkeley, CA 94
(510) 649-2500



September 19, 1977

Vol. 79, No. 39

50¢

"What I say unto all, WATCH."—Jesus

POETRY SECTION

MOVING AND REMOVING DISEASE
A DIALOGUE: SURVIVAL IN THE CLASSROOM

- 1633 **Are You an Effective Builder?** Edward G. Karst
 1635 **Demands: Reasonable and Unreasonable**
 Helen R. Conroyd
 1638 **Autumn: A Spiritual View** Elaine Hibbard Robinson
 1641 **Good-bye, Ol' Moonface** Benjamin N. Covington
 1644 **Poetry Section**
 1646 **A Dialogue: survival in the classroom**

FOR CHILDREN

- 1650 **The Wasps' Home** Jacolyn Clifford
 See testimony, page 1666

EDITORIALS

- 1653 **Moving and Removing Disease**
 1655 **The Prayers of Others**

TESTIMONIES AND FEATURES

- 1659 **Testimonies of Christian Science Healing**
 1668 **Christian Science Lectures**

[The next issue of the Sentinel, September 26, will include articles and an editorial focused on "Handling Success."]

Founded in 1898 by Mary Baker Eddy,
 Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

Christian Science Sentinel. Published weekly by The Christian Science Publishing Society, One Norway Street, Boston, Massachusetts, U.S.A. 02115. Second-class postage paid at Boston, Massachusetts. The design of the Cross and Crown seal is a trademark of The Christian Science Board of Directors, registered in the United States and other countries. Used by permission. Subscription price, postpaid to all countries, one year, \$17.50; six months, \$8.75; single copy, 50 cents.

Christian Science Sentinel®

Marca Registrada

"What I say unto you I say unto all, WATCH." Jesus

Are You an Effective Builder?

EDWARD G. KARST

Potentially everyone is a builder! In every right occupation, disciplined thought and high desire alone attain perfection.

A builder is a craftsman who, from a proper foundation, uses thoughts and ideas to achieve his purpose. He follows an established plan, or blueprint. Within this framework he is free to receive continuous inspiration, and to express spontaneity, faith, and understanding.

Disciplined, inspired thought has its origin in Principle, God, and from this root springs the Christianly scientific concept of being. The infinite foundation of Spirit expresses eternal substance, which is not subject to human mistakes or miscalculations. Originality emanates from Principle, Mind, God. In the infinitude of this Mind is to be found a reservoir of intelligence for the solution of every human problem. The perfect spiritual idea, perceived in consciousness and held as ideal, moves constructive human endeavor

into the right channel of accomplishment and ensures success.

The Bible shows us Jesus' call for progress in his parables and healings. His concerned touch rested on humanity and spurred thought to higher resolve. Christ Jesus was the master builder. He relied wholly on God's law for a proper foundation. His blueprint presented perfect God and perfect man, and his proof of success in healing was immediate. His words are applicable to all those sincerely interested in improving thought: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."¹

Following our Saviour and having established perfect being as the true foundation, we need daily to continue building a thought structure that is based on divine intelligence, Truth, Life, and Love. One of the important approaches requisite for the building of this framework is prayer. Prayer is the human link to the divine that brings enlightenment—establishing harmony and our unity with our Father-Mother God. Prayer opens the door to the highest spiritual achievement, and it is indispensable to the repudiation of the personal senses and of the counterfeit, material man.

And why are these steps so important in Christian Science? Speaking of the inadequacy of material terms to express the things of Spirit, Mary Baker Eddy, the Discoverer and Founder of Christian Science, writes, "Mortal thought does not at once catch the higher meaning, and can do so only as thought is educated up to spiritual apprehension."² This education is not obtained by human knowledge but from the unlimited divine intelligence, which is a redemptive force. A shift in priorities and the destruction of discordant traits of character are required. Impatience, anger, resentment, lack, human will, and so on, are a few of the pitfalls we are educated out of. "We cannot build safely on false foundations," Mrs. Eddy tells us. "Truth makes a new creature, in whom old things pass away and 'all things are become new.'"³

This spiritual building is not an arduous undertaking but a joyous and uplifting one. We discern that neither waste nor blunder is included in God's creation. He embraces and supports the whole of perfection. Having chosen to see and acknowledge only good

every step of the way, we are protected from the unreal, destructive elements of violence, hatred, revenge, that would wreck or destroy right thought and action. As we express the qualities Mrs. Eddy speaks of as “moral”—“Humanity, honesty, affection, compassion, hope, faith, meekness, temperance”⁴—our thought is elevated to the point of seeing man as God’s divine, immediate expression.

The diligent craftsman, building on a spiritual foundation, is continuously aware that he is governed by Principle, enlightened by Mind, protected by Love, directed by Soul, enhanced by Truth, consistently sustained by Life, abundantly blessed by Spirit. The allness of God’s eternal nature reveals man, His beloved offspring, as ever His complete idea. With this as our start, we can each become a master builder!

¹ Matt. 7:24, 25; ² *Science and Health*, p. 349; ³ *ibid.*, p. 201; ⁴ *ibid.*, p. 115.

Only those from God are legitimate

Demands: Reasonable and Unreasonable

HELEN R. CONROYD

Today’s mood seems to be: don’t ask, just demand. Countries make demands on other countries, citizens on their governments, labor on management and management on labor—the demands seem endless and often create an atmosphere of hostility and resentment.

This is how a Christian Scientist felt when a sense of weariness, a swollen jaw, and an aching ear didn’t yield to the scientific truth she was declaring in an effort to unsee the belief that she was living and suffering in a mortal body. In frustration she heard herself exclaiming: “There are just too many demands being made on me—and some of them are unreasonable!”

At once she felt a sense of shame. There were two relatives at home needing her care. She wasn't rebelling against that. It was the demands for her constant presence even after their needs were met that she resented. Is not monopolizing anyone's time, thought, and consideration unreasonable? She thought it was. And was not this the cause of her unyielding physical problem?

No, it wasn't.

What was, then?

Mortal mind is always making unreasonable demands on us. And we suffer when we believe we can be influenced by anything but God's demands. Christian Science explains, in Mrs. Eddy's words, "Truth, Life, and Love are the only legitimate and eternal demands on man, and they are spiritual lawgivers, enforcing obedience through divine statutes."¹

And what does Love legitimately demand of us? That we love with the love of God—God first, and then, without qualification, God's man—including ourselves. This obedience never includes indulgence of oneself or of another as a mortal. Divine Love recognizes neither a mortal man, a mortal belief, nor a material condition calling attention to itself. Love, God, demands that we see only His perfect, precious, pure, rejoicing man.

The Bible assures us that we are not only God's children but also "heirs of God, and joint-heirs with Christ."² All that He has to give is ours, and He is all there is to have. All that He really asks of us is to *be* the man He created us to be. Think what we ask of Him—that He be Father, Mother, protector, director, friend, counselor, Judge, provider, rewarder, healer; forgiving, merciful, patient—all for our fulfillment!

He never fails us. What is it, then, that gives us such a burdened sense of failure? It can be our momentary inability to realize more consistently whose demands we're listening to. Perhaps Truth's demands may sometimes seem too demanding, so that we cry out in Jesus' Gethsemane words, "Let this cup pass from me." But remember, too, Christ Jesus soon followed this cry with "Nevertheless not as I will, but as thou wilt."³ The Master well knew that with every demand God makes of us He supplies the spiritual ideas we need to meet that demand. All God's demands are for our spiritual growth.

When the Scientist, disturbed by what she thought were too many unreasonable demands, saw that they were unreasonable because they were not of God, she felt a joyful release. She reaffirmed the spiritual fact that whatever mortal mind sees, hears, feels, or says is of course unreasonable, illogical, and without an instant's truth to it.

Reasoning scientifically, turning from material sense to spiritual sense, she obeyed Spirit's demand to see God's perfect man right where she was, to be grateful for all the good being expressed, right where discontent and fretfulness might seem to be holding forth. She knew that as God's spiritual expression of Himself she could only express His boundless measure of patience and love. She knew no idea of God could ever impose a sense of burdensome personal attachment on another. She reaffirmed that the only presence needed or wanted or possible was God's presence. With her spiritual awakening to these spiritual demands the physical problem disappeared, and the family situation became more harmonious.

"It is hard for thee to kick against the pricks"⁴ was the message of the Christ that came to Paul on his way to persecute Christians. And then he was made blind. After receiving his sight, or insight into the truth of the Christ, he later wrote: "But when it pleased God, who separated me from my mother's womb, and called me by his grace . . . I conferred not with flesh and blood."⁵ Paul wasted no time in following Mind's demand to take Christianity to the world.

Can we do less? Can we afford to put off God's demands until we need Him to ease our sorrowing, fretful, fearful thought? Mrs. Eddy tells us: "Every day makes its demands upon us for higher proofs rather than professions of Christian power. These proofs consist solely in the destruction of sin, sickness, and death by the power of Spirit, as Jesus destroyed them. This is an element of progress, and progress is the law of God, whose law demands of us only what we can certainly fulfil."⁶

We don't need to wait, then, for some disaster, distress, or even discouragement to alert us to the daily demands made on us. We can begin each day by asking the Father to show us His demands of healing prayer for the world. We can know the world is God's,

and only good can come to it. We can resolve to watch for ways to help humanity feel God's presence, providing all good.

What is it we need to know about our church? We can know the universal Church—not confined by doors and windows but pouring out all God's truth to everyone willing to listen. We can support the institution, church, and unite with all fellow members working to glorify God with the Christ Science.

How shall we see our business but as expressive of the Father's business, of Love's profiting? How shall we see our family, our friends, except in God's eternal likeness—Life's continuity evidenced?

And what is God demanding that we know of ourselves? As Mind's immortal children no unreasonable, mortal demands can be made on any of us—nor can we make such demands. *God's* demands are always spiritual, and when our demands on Him are spiritual, then demand meets demand, and we experience the spiritual blessing of genuine growth in our understanding and demonstration of Christian Science.

¹ *Science and Health*, p. 184; ² Rom. 8:17; ³ Matt. 26:39; ⁴ Acts 9:5; ⁵ Gal. 1:15, 16; ⁶ *Science and Health*, p. 233.

Autumn: A Spiritual View

ELAINE HIBBARD ROBINSON

"I wish autumn wouldn't come. It always makes me feel sad and nostalgic." I was sorry to hear this comment by a friend, and a little surprised, because I always anticipate autumn with joy. I love its mellow colors, fruition for labor, and peace.

If we are inclined to associate a vague or acute unhappiness with this season, Christian Science can release us from this unease by showing us how to spiritualize our concept of what is going on.

Mrs. Eddy writes, "To the material sense, everything is matter; but spiritualize human thought, and our convictions change: for spiritual sense takes in new views, in which nature becomes Spirit; and Spirit is God, and God is good."¹

Because God is the substance of true nature, the harmonies of what we call the natural world must be the expression of spiritual beauty, order, and design. Seen from this point of view, the brilliant crimsons and vermilions of autumn, the soft yellows and golds, indicate the spiritual hues of Soul, of divine Love, perpetually expressing and interpreting its own nature in fresh and infinite ways.

But when our concepts are based on the material senses, we have a clouded, distorted view of God's perfect nature. These senses aver inevitable decay and dissolution. They put a time limit on loveliness. Look, they say, autumn's scene is alive with color, warm and full of ripeness, but it's all about to crumble, turn gray, be bare. A cold, rough time is ahead!

Because in our true being we are the reflections of God, Spirit—His children—spiritual senses are the only senses we really have. Through spiritual study and understanding we progress in seeing that all genuine impressions come from God; we discern the true nature of things, emanating from Soul.

Actually, every blade of grass is born of the power of divine Principle, Love. True natural law is entirely beneficent and upholds the intactness and continuity of each thought in the divine consciousness. No mistaken belief in a law of decay ever touches or affects the creations of God. Mrs. Eddy writes, "In one sense God is identical with nature, but this nature is spiritual and is not expressed in matter."²

The evidence of an evil occurrence in nature doesn't verify evil as natural. Rather, it is the misinterpretation of material belief, bearing witness to the unnatural, to suppositional discord. When a perilous storm threatened the lives of Christ Jesus and his disciples, his understanding of the undeviating spiritual laws of good enabled him to prove that the appearance of furious, destructive energy was without solidity or validity. The high winds and dangerous waves yielded to the motion and rhythm of God "and there was a great calm."³ The serenity of Soul was always there.

If we watch raindrops glistening on the branches of a bush in a

city park, or walk through blossoming heather, or see subtle prismatic colors sparkling in the sunlit snow, or look up to a brilliant night sky, we have a right to praise God and feel His benevolent presence. Giving up material sense evidence in order to spiritualize thought doesn't mean we are left with a void or vacuum. We aren't required to sacrifice any lovely thing that evokes our appreciation and gratitude. We need only give up a material concept of it; as we do, all we sense will be enhanced and be more wonderful than before because we will see it depicted more spiritually.

Sensibility to beauty should not cause pain. We can gladly give up the beliefs that evil has to exist so that good can be defined; that loveliness inevitably turns to ugliness; that dualism and precariousness are inherent in everything. There aren't two universes, one spiritual, the other material. There is only one, and what appears as the material concept is simply a misconception, a reversal or misinterpretation, of the spiritually real. The true universe is without opposites and without opposition. The Christ, Truth, operating in human consciousness, enlightens and transforms our vision to behold this universe, filling our sense of being with the radiance of incomparable Love, the wholeness of Soul.

Part of my friend's sadness in autumn was due to her view of it as a prelude, an announcement, of the season to follow. She dreaded being alone in the coming cold of winter. Yet actually we live with God and in Him, and we can feel the closeness of His warm love and care for us as easily in winter as in spring. Divine Love can't go away somewhere else! Love's messages are present in the deep of winter if we listen and look. We can hear them, see them there in the reflections and clarity of ice, in the pure simplicity of snow, in the encircling vitality of wind.

We have a right to dispense with mental moods that would impose on us a vague, disturbing melancholy. We don't need to concur with an inversion of reality that suggests a false cycle of maturity, decay, death, renewal. The cycles of God are cycles of uninterrupted good. There are many facets in God's nature. Autumn, in its ripeness, can bring us hints of true development, purpose, and identity. Its full sweetness, complementing the delicate newness and promise of spring, can speak to us of timeless maturity.

Occasionally Mrs. Eddy refers to the autumn season. In one

instance she writes, "Hold thy gaze to the light, and the iris of faith, more beautiful than the rainbow seen from my window at the close of a balmy autumnal day, will span thy heavens of thought."⁴

You and I also can experience a beautiful autumn—an autumn illumined by spiritual sense.

¹ *Miscellaneous Writings*, pp. 217–218; ² *Science and Health*, p. 119; ³ *Matt.* 8:26; ⁴ *Mis.*, p. 355.

Good-bye, Ol' Moonface

BENJAMIN N. COVINGTON

Carrying around too many pounds? Can you do anything about it? Yes. You can say good-bye to Ol' Moonface! How? Through consecrated prayer.

Are people really what they think they are? No. But we do seem to experience what we think. We're not in matter, but human thought is so focused upon matter that we seem to be in it—pounds of it. The way to demonstrate that we are not in matter—in too much of it or too little—is to intelligently keep thought off the material body. We become overweight because our thought is weighed down with a false sense of ourselves as material.

Count calories? That's looking at matter. Healing of obesity in Christian Science doesn't come through focusing thought on calories. Turning away from matter to God in prayer and viewing ourselves as His spiritual idea is the way to bring permanent healing. The calorie approach is not consistent with Christian Science.

Some people spend months, even years, agonizing over calories. We've all heard corpulent people say something like this: "I can take weight off, but I can't keep it off." Why? The cause is in their consciousness; they entertain the belief that matter constitutes

and governs them instead of divine Mind. The way to take weight off and keep it off is to subdue the corporeal sense of identity with the incorporeal sense of oneself as spiritual—as the idea of God, not in a matter body.

This question appears in *Miscellaneous Writings*: “*How can I believe that there is no such thing as matter, when I weigh over two hundred pounds and carry about this weight daily?*” Mrs. Eddy answers: “By learning that matter is but manifest mortal mind. You entertain an adipose belief of yourself as substance; whereas, substance means more than matter: it is the glory and permanence of Spirit: it is that which is hoped for but unseen, that which the material senses cannot take in.” And further on she adds, “Science reverses the evidence of material sense with the spiritual sense that God, Spirit, is the only substance; and that man, His image and likeness, is spiritual, not material.”¹

Since man is not made up of organs, vital fluids, bones, and other fleshly elements, his substance cannot be measured by pounds. What appears to be the weight of the body, the functioning of organs, and the flow of fluids has nothing to do with man, with his health and life. God’s compound idea, man, is made up only of the spiritual ideas and qualities of God.

Emphasizing thought instead of matter, Christ Jesus admonishes us, “Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.”² And Mrs. Eddy writes: “One says: ‘I take good care of my body.’ To do this, the pure and exalting influence of the divine Mind on the body is requisite, and the Christian Scientist takes the best care of his body when he leaves it most out of his thought, and, like the Apostle Paul, is ‘willing rather to be absent from the body, and to be present with the Lord.’”³

After counting calories for years, my weight fluctuating, I decided it was time to stop paying homage to the little matter gods called pound and calorie. I scrutinized my thought to determine what was at the root of the problem.

Fear was exposed. Since the depression years I had justified over-eating because I had held to the fear that I wouldn’t have enough to eat.

The aggressive belief in heredity—that portliness had been

handed down to me—was dislodged from my thought. Old family pictures had helped impress this upon me.

I uncovered a well-hidden culprit—sensuality—lurking in the depths of thought. But I also learned the truth that healed it. In *Science and Health* Mrs. Eddy describes how a dyspeptic was healed when he learned that his suffering was self-imposed, and then she states, “This new-born understanding, that neither food nor the stomach, without the consent of mortal mind, can make one suffer, brings with it another lesson,—that gluttony is a sensual illusion, and that this phantasm of mortal mind disappears as we better apprehend our spiritual existence and ascend the ladder of life.”⁴ I had habitually entertained a somewhat gormandizing, swinish sense of myself. I turned from it! I made a more diligent effort to see myself as God’s perfect child.

I decided to spiritually discipline consciousness. I more habitually kept my thought on God and identified myself more consistently as His likeness. I prayed earnestly to eliminate voracious *thinking* at the dinner table, a major cause of my sebaceous body. That was it! Voracious thinking; belief in sebaceous body. I let them go!

The results were immediate and gratifying. My body responded to the constant, conscientious prayer. Pounds began to fall away and fall away and fall away—about fifty of them. I ate some of everything set before me. I was never hungry; never felt weak; never gave calories or pounds a thought. I was always satisfied and, I might add, grateful.

Seeing that I had finally conquered greediness at mealtimes, my sister asked, “How did you do it?” I replied: “Through obedience to the two great commandments. I learned to love God more and man as His image.”

Weigh too much? It’s a question of thought! You *can* overcome obesity as you see yourself more clearly as spiritual, as God’s man. You can say good-bye to Ol’ Moonface now!

¹ *Mis.*, p. 47; ² Luke 12:22; ³ *Science and Health*, p. 383; ⁴ *ibid.*, pp. 221–222.

PRACTITIONER AND PATIENT

**Two and two they go before God's face
To every place
Where Christ (or Truth) will come;**

**To every place where fear or sin or doubt
Would shout:
"Bow down! Bow down!"**

**Unbowed, undeafened, two and two they go,
Or fast or slow,
And one holds high his lamp.**

**By one's unwinking lamp they both may see,
And quietly
Prepare the way for Christ.**

**The highway thus prepared, the two rejoice
To hear the voice
Of Truth that surely comes;**

**That surely comes with warm and healing grace
To every place
Prepared and swept for Christ.**

**The lamps are ready and the wicks are trim,
Awaiting Him
Whose touch is Light itself.**

**And at God's touch the two go one and one:
The work is done—
*The second lamp is lit.***

JEAN I. TAINSH

AFTER ALL THOSE WRETCHED

no-answer type prayers
of endless asking (be honest, self,
it almost came to begging, didn't it?)

yes but

after all that terrible wanting so badly
to see the truth/the good in me

so much

so laser-like the light that broke
so clear so clean too long delayed
(that dawn-coming oncoming I)
that I leaped from bed pure laughter-full

so seeing

saying

Father, what a wonderful Mother You are
what an infinite sound Your verb *to be*
and singing

God, what an amazing ascending
idea You had
when You had me

JOANNE MAZNA GARINGER

AFFIRMATION

The first person, place, and time
of healing
is always in the I
of the beholder;

which

(O we of little faith)
means God affirmed to be
the only I,
the *all* I AM.

DARREN STONE NELSON

A Dialogue: survival in the classroom

This is a subject of vital importance to teachers, parents, and students. The perspectives presented here are excerpts from a taped discussion provided by four Oregon schoolteachers, all of them Christian Scientists. They began by talking about the inspiration gained each morning from their individual study of the Bible Lesson,¹ and how they use the time driving to school by going over some of the thoughts they've found helpful.

Shirley: The thing I think about most is that there aren't many minds—not thirty child minds and sixty parent minds and a neighborhood of hundreds of minds, including administrators' and other teachers' minds, but just one Mind, God.

Cherie: Since I'm substituting this year, I've found this verse from the Bible particularly encouraging: "He performeth the thing that is appointed for me."² This puts me in line and at one with God. I feel He is the doer and not I—not I as personal sense, that is, but as reflection. I also like that command of Paul's: "Walk worthy of the vocation wherewith ye are called."³ And Mrs. Eddy's statement, "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God, —a spiritual understanding of Him, an unselfed love."⁴

I realize because of this that all things are possible to me as God's reflection. I know that I never can be sent to a job that I am not capable of handling. So far this has always proved true. No matter what the circumstances, or even if it is a subject with which I am not too familiar, the right solutions come to me.

Kay: One question that helps me a great deal is: Who or what is in control today? As I realize that infinite Mind, God, is in control, I can claim intelligence. I know that each student in my class-

room, and every individual that I contact, expresses intelligence in the form of acuteness, completeness, wisdom.

Martha: Have any of you ever had occasion to use Christian Science in managing a disruptive classroom?

Kay: For the first time in all the years I have taught, I had to ask a student to leave my class because of disruptive behavior. This was pretty unsettling to me. In fact, it bothered *me* as much as it did the student. That night I prayed about the situation, knowing that I had an obligation to see all the students correctly. As I prayed, I began to see that right where there seemed to be a disruptive mortal there was God's expression of intelligence. I held to this thought until I felt at peace.

The next day when the student entered the classroom I asked her to stop at my desk. I told her that I liked her as a student but that I didn't like her actions of the day before. This helped separate the error from the girl. She understood and accepted this. She apologized for her behavior and assured me it would not happen again. It didn't. This illustrated for me the importance of seeing everyone as a spiritual idea rather than as a disruptive mortal.

Martha: The most challenging experience I ever had along this line was my first teaching assignment. I had graduated in January, substituted a few times in February, and then in March I was offered a permanent position in a third-grade class. When I arrived Monday morning I found chaos. It seemed that the former teacher had been almost totally deaf, and the very large, very bright class had managed themselves. All the supplies for the year had been used up. Everyone talked out loud or shouted all the time. If a child was absent for a day or more, his desk was stripped of everything when he returned. The class was so advanced that none of the techniques or procedures I had used in my student teaching, which had been the first grade, were appropriate. I wasn't familiar with the third-grade curriculum, and the class was about twice as large as the one to which I was accustomed. I studied very hard to deal with these problems. I would get to school at 7 a.m. and often not leave until 7 p.m. I attempted to make lesson plans that would be interesting and challenging. Then I would come home to my husband and two young children and collapse on the couch, usually in tears, because the day had been another

disaster. At one point I even walked out of the classroom in total frustration and defeat. This went on until I became ill.

At this point I asked a Christian Science practitioner for help. We worked with Mrs. Eddy's definition of "Kingdom of Heaven" in the Glossary of *Science and Health*: "The reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme."⁵ And also with the first portion of her definition of "children": "The spiritual thoughts and representatives of Life, Truth, and Love."⁶ Hardly the way I had been picturing them. But I began earnestly to know that my classroom showed only the activity of these "representatives of Life, Truth, and Love," in an "atmosphere of Spirit," where harmony reigned.

When I went back to school, the situation hadn't really changed much, but my feeling about it had, and I never again felt that the class was in control. I knew that God was! Gradually there would be an hour of harmony, then two hours, then the whole morning, and by the end of the school year the entire day was peaceful and filled with constructive activity. The greatest thing about this experience was that never again did I have a class that was unmanageable or out of control.

Shirley: I had an experience that was somewhat similar. One year we had an unusual first grade. The children in that class were faster than lightning—they were everywhere: over, under, beyond, behind, around. I was teaching second grade at that time, and I didn't look forward to getting that group. And in the fall they were everything I *thought* they would be. I had bound myself with my own restrictions.

I particularly remember Herbie! Herbie was one of the most over, under, behind, beyond, around! Herbie had many problems; he was often not in control of his temper or his behavior. His face would get red, and the veins on his neck would stick out. Then he would throw something or hit somebody; and this went on four or five times an hour. We had plenty of other problems, and we really didn't need this. Worst of all, he was a nonreader, and his mother had been told the year before that Herbie was reading at our grade level. When I conferred with the mother, I told her that we needed to be honest with each other and start from the begin-

ning with her little boy. She said, "Well, it must have been the curriculum, or it must have been the teacher, or the environment," blaming this or that. We had to cope with all of those things and Herbie, too. Following school procedure, I told her of the school services available—testing, psychological services, and so forth. Herbie went through two psychologists in a couple of months. It was a fiasco in every way. He still was throwing his books, fighting with other children, and not progressing at all. His mother came in three or four times a week, usually angry or frustrated. It was very difficult for us, and the child wasn't improving. One day she came after school, breathing fire. The teaching team immediately took control of themselves to counteract her rage. As one of four members of the teaching team, I prayed in the midst of the commotion to know what to say to her. Afterward I thought, We have had enough of this. I realized I had bound myself with my own beliefs about the child. One of these beliefs was that he came from a family with a value system very different from mine. I called a Christian Science practitioner that night. She reminded me that there was only one value system—God's. The next day Herbie was calm. He didn't throw a fuss. He read. He sat quietly among the other children. He didn't fight. *We just about fell over!*

Cherie: What were some of the thoughts that you worked with?

Shirley: I finally woke up to realize that I had made some laws, and that they were what had bound me. I realized that these false laws did not touch God's child and had never bound God's child. Just waking up was the main thing. The rest of it took care of itself. As Mrs. Eddy says, ". . . error, when found out, is two-thirds destroyed, and the remaining third kills itself."⁷

A few weeks later a required conference with the psychologist, the principal, and the parents disclosed that Herbie had remained in control from the time I began seeing God's child. They said, "To what do we owe this?" We hadn't changed anything we were doing, but Herbie had changed a great deal. His mother had stopped coming in, too. In fact, I never saw her again except with a smiling face. This happened several years ago, and Herbie has continued to be a good, learning child ever since.

¹ In the *Christian Science Quarterly*; ² Job 23:14; ³ Eph. 4:1; ⁴ *Science and Health*, p. 1; ⁵ *ibid.*, p. 590; ⁶ *ibid.*, p. 582; ⁷ *Miscellaneous Writings*, p. 210.

The Wasps' Home



written and illustrated by
Jacolyn Clifford

Outside the back door of Katie's house hung a big ship's bell. Mother would ring the bell to call Katie and her sisters and brother to come home.

Recently, though, a family of wasps had been busy building a nest inside the bell, so Katie's mother had been careful not to ring it. She would wait until the wasps were done with the nest. Then the bell would be cleaned out before she used it again.

One day Katie and her brother Jeff were home from school eating lunch. When it came time to start the walk back to school, Jeff's friends knocked at the back door to let him know they were waiting for him. Jeff thought they might like to see the wasps' nest inside the bell, so he went outside to show them.

His friends dared him to ring the bell, and just as he rang it Katie walked out the door. Jeff hadn't seen her coming. He and his friends had run away from the door as fast as they could because they knew the wasps wouldn't be happy that the bell had been rung. And they were right! The wasps flew out and stung Katie.

Jeff was very sorry he had made the wasps mad. He certainly hadn't meant to make them hurt Katie. She was crying, and Mother took her into the house. They sat down to talk quietly.

Mother asked her if she felt angry with Jeff for what had happened. Katie knew she shouldn't be angry with him, but she had to admit she was a little upset that *his* mischief had caused the wasps to sting *her*. Mother reminded her that she and Jeff loved each other very much, and he would never do anything on purpose to hurt her—just as she wouldn't hurt him on purpose. She needed to forgive him for what had happened. Certainly she would want him to forgive her if she had accidentally hurt him. Mother pointed out that Christ Jesus taught us the Golden

Rule, "All things whatsoever ye would that men should do to you, do ye even so to them."¹

Katie's anger with Jeff went away, and she felt much more calm, much closer to God. She began thinking about Him. She knew Him to be our ever-present, loving Father-Mother, and that His presence makes evil nothing. She had learned in the Christian Science Sunday School that God created everything to be like Him, good.

She remembered a passage that Mother had asked her to learn a while back from *Science and Health* by Mrs. Eddy: "Understanding the control which Love held over all, Daniel felt safe in the lions' den, and Paul proved the viper to be harmless. All of God's creatures, moving in the harmony of Science, are harmless, useful, indestructible."² Thinking about these words, she recalled the Bible stories Mrs. Eddy referred to, and how Daniel had spent a whole night shut up in a room with hungry lions, and Paul had shaken off a poisonous snake.³ Their understanding and faith in God's love had kept them both safe. Katie understood that what protected them protected her. She didn't have to be afraid of being hurt by wasps or any of God's creatures.

Katie had been so busy thinking about these truths she hadn't noticed how late it was getting. Mother offered to give her a ride back to school so she wouldn't be tardy.

As they walked out the back door Katie was surprised to find Jeff sitting on the porch by himself, waiting for her. She was happy to see him. She wasn't angry with him anymore. Jeff asked Katie if she was all right. She said she was, and then she realized that thinking about God and replacing her angry thoughts with love-filled thoughts had made her forget all about the wasp stings. They didn't hurt anymore! What a wonderful lesson to learn about love!

¹ Matt. 7:12; ² *Science and Health*, p. 514; ³ See Dan. 6:16-23 and Acts 28:2-5.

Editorials



GEOFFREY J. BARRATT
Editor

NAOMI PRICE
Associate Editor

NATHAN A. TALBOT
Associate Editor

Moving and Removing Disease

There's a widely held wish to remove disease from human experience. In the medical field tremendous human resources of time, energy, money, have been—and are being—devoted to this end. The reliable method—the spiritual method of achieving this goal—is to be found in Christian Science.

This prophylactic and therapeutic Science proves disease to be a belief in mortal thought, not spiritual, God-created reality. Disease can be removed in the measure we apply this basic analysis of it through divine metaphysics.

Disease, as mortal belief, cannot move itself—either through time or space. To understand this is to have a potent weapon in dealing with it. If we're confronted with a diseased condition that seems to have started off in a small area but to be spreading, we can combat it immediately with spiritual truth. And Mind moves—and removes—the belief of disease in human thought when we recognize that Mind is always the reality, even where disease seems to have a place.

Disease is unintelligent and inert. It has no direction, strategy, purpose, or function. In the words of Mary Baker Eddy in *Science and Health with Key to the Scriptures*: "Disease has no intelligence with which to move itself about or to change itself from one form to another. If disease moves, mind, not matter, moves it; therefore be sure that you move it off."¹

In moving disease right off, it's vital to understand that man is spiritual idea and not finite, physical organism. Man is en-

compassed by God, Spirit, and is never located in matter. Disease belongs only to the illusive world of matter. Therefore it can neither move into man nor move out of man.

Here are two vital points: not only is disease incapable of self-movement, man is inaccessible to claims of disease. In treating, say, the claim of a rash that is spreading, such truths will be useful in healing. Treatment along these lines is authorized by divine intelligence, Mind, and expresses the healing omnipotence of Mind. Divine Mind is universal intelligence and action, and certainly it never lends intelligence or action to its opposites, matter and disease. To give movement or action to anything but God and His idea is actually idolatrous.

Treatment that heals is treatment that has its roots in immortal intelligence and leaves no room for any other form of consciousness but that belonging to God. In the allness of intelligence, disease cannot be. And because it cannot be, it cannot act or grow or spread. Mental treatment has healing integrity only when it is solidly based on the allness and onliness of God, and on man as God's expression. Treatment doesn't mean mentally trying to shrink disease as though it were some kind of reality, or trying to hold it back like King Canute the tide. It means acknowledging with confidence that God is the origin of all movement and all life. Grasping this, we see disease move—move out of human experience, removed by divine Truth.

Christ Jesus attributed power only to God. Hence he was the man who was more distant from idolatry than anyone else in history. He knew that the only true action or movement is the divine. Mrs. Eddy writes of him, "He claimed no intelligence, action, nor life separate from God."² Disease would argue for its own reality by claiming it moves or acts through time. It would claim it came into our consciousness or our body a week ago or maybe a moment ago. Disease cannot move through time, for in the eternality of Life and its idea, man, there is no time.

Even if a physical problem of diseased function, for example, seems to have been around for a long period, we can meet this claim head on with Truth. Because man's perfection is spiritually true now, we never actually have to wait for healing. The wholeness and holiness of man, always our true selfhood, are already

established. Our true self never moved into a time frame—even temporarily. A powerful disposer of disease is the truth that temporal discord can never move into eternal man.

Sometimes it may seem that the pure spiritual clarity we long for to cure some resistant trouble remains beyond our reach. In such moments we can at least remind ourselves that the claims of any illness we may be grappling with and trying to shake off are only temporary. This will calm our thought and lift us to a higher level of reasoning. The discord, we can know, is even now moving toward the nonexistence that, in absolute Science, already belongs to it.

Let's emphasize, disease has no intelligence nor action. It can't be self-moving, and when we understand this, it moves away—is removed by the realization that ever-active divine Life is everywhere, always. In these words Christ Jesus stated the powerful spiritual authority available to us: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."³

GEOFFREY J. BARRATT

¹ *Science and Health*, p. 419; ² *ibid.*, p. 136; ³ Matt. 17:20.

The Prayers of Others

Jesus has prayed for us. Have we responded to that prayer and accepted its effectiveness? The deep value of his prayer for us lies in the Christliness that characterized every effort he made on behalf of mankind. Referring to his disciples, he said, "Neither pray I for these alone, but for them also which shall believe on me through their word."¹ His prayer was universal, and we can gratefully acknowledge and respond to the pure blessing it carries.

Prayer that is rich with the Christ—filled with the certainty of God's ever-present goodness—is not restricted by time or space, person or place. It is an abundant and constant blessing to the receptive heart. We can be healed, uplifted, sustained as we recog-

nize, accept, and trust Jesus' prayer for us, endowed with Christly power. We can do more. We can follow his example and pray earnestly for all mankind. Then each spiritually thirsty individual, especially as he turns receptively to this reservoir of good, is blessed.

Because divine Love is ever present—eternally sustaining its creation—man is never outside or beyond Love's constant, tender care. Although humanly we may not fully appreciate that fact at present, we can, nevertheless, begin proving its truth.

Our true, spiritual nature expresses Love. Expressing that true nature, people often reach out unselfishly, as Jesus did, to pray for mankind. This kind of prayer hints at the fact that Love's provision for us is always at hand. When one individual prays for his fellowman, he is, in a very important way, expressing something of the fact that Love cares. When this prayer is scientific—that is, when it glimpses the reality of God's allness and man's perfection—it carries enormous healing power.

Our own individual prayer for ourselves—although primary—is not the only factor in our growth Spiritward. The prayers of others also bless us. Not only can each of us follow Jesus' example by reaching out in prayer for our fellowman—we can also reach out in receptivity for the truths brought to light by the prayers of others.

Once when I was ill, there was no telephone available to call for the healing prayer of a Christian Science practitioner. I felt, as the condition worsened, my prayers for myself were insufficient. I longed for effective, supporting prayer.

And then it occurred to me that in all likelihood there were religious people around the world praying for mankind. And I felt certain that there were Christian Scientists, right at that moment, praying from a powerful, scientific basis for their fellowman. They were following the example of their Master, Christ Jesus, and were expecting their prayers to find receptive hearts and bless the world.

As I realized these facts, a wave of gratitude came over me, and the illness simply disappeared. I was uplifted and free. And I felt a renewed dedication to praying for my fellowman as a way of repaying the blessing.

When people are praying—reaching out to God and accepting His allness and His love for all creation—and when people are listening, being earnestly receptive, healing is going to take place.

Mary Baker Eddy prayed for her fellowman. Hers were wide-ranging prayers covering both specific and general needs. She also expected her prayers to be effective, to heal and uplift human experience. She writes, "Each day I pray for the pacification of all national difficulties, for the brotherhood of man, for the end of idolatry and infidelity, and for the growth and establishment of Christian religion—Christ's Christianity."²

Receptive, grateful, listening hearts are touched by the kind of prayer that acknowledges and affirms the truth of being—the absolute perfection of God's creation. Besides contributing to the solution of the needs of mankind through our prayers, we can expect to be recipients of the love that flows from prayer. It is heartening to realize that this wellspring of goodwill is available to bless us.

We can wisely recognize and accept the good coming from prayer that is rightly motivated. We should recognize and defend ourselves from unkind and wrongly motivated thoughts sometimes offered by others in the name of prayer. As we accept and define in consciousness only valid and Christly prayer, we will go untouched by the abuse or misuse of prayer. True prayer heals and blesses. The wise and receptive thought will respond to no other than the prayer of Soul, the kind of praying Jesus practiced.

It's a moving experience to realize that Jesus has prayed for us. It's reassuring to know that genuine prayer offered by individuals around the world is today blessing all mankind.

Gratitude is an essential part of our response to prayer. We can be profoundly thankful to God for His infinite goodness. Because divine Love cares for us, spiritual truths necessary to meet human needs come to light in prayer. While specific progress may usually be the result of our own prayer, it may sometimes come from the prayer of others. In either case we can be receptive and grateful for this healing power.

NATHAN A. TALBOT

¹ John 17:20; ² *The First Church of Christ, Scientist, and Miscellany*, p. 220.

[Healing experiences in *Sentinel* articles for children as well as adults are carefully verified.]

Share the problem-solving weekly. Give someone a Sentinel subscription.

You read the Christian Science Sentinel. You know it's filled with compelling ideas on how prayer can effectively resolve any problem. Don't you know someone with whom you can share this practical use of prayer? Someone who needs a better concept of health, or intelligence? A family which would benefit from a better understanding of the real source of supply?

A six-month subscription to the Sentinel costs just \$8.75. A full year, \$17.50. (Outside U. S. A., please use current local exchange rate.) Order at any Christian Science Reading Room, or from The Christian Science Publishing Society, Box 125, Astor Station, Boston, MA, U. S. A. 02123.

Testimonies of Christian Science Healing

My first testimony appeared in the *Sentinel* of May 16, 1953. At that time I related my healing of hay fever. This healing has remained permanent, even though the same physical and environmental conditions are still present that I formerly thought caused the ailment.

During the years that have followed I have had many proofs of God's loving care. From childhood I had always felt that through prayer any sickness could be healed, but I had never been put to a severe test to prove this. Of course, I was grateful for the years of continued freedom from illness.

But on Christmas Eve in 1975 I was suddenly stricken with such severe pain that I felt for a time I must be passing on. When I voiced this fear to my husband, his strong spiritual support was immediate. Together we prayed, acknowledging that "God is our refuge and strength, a very present help in trouble" (Ps. 46:1). The extreme pain soon ceased, but I was still in great discomfort. We proceeded with plans to entertain friends for Christmas dinner in our home, although I did not actively participate. It was a happy day for them, and I was grateful not to deprive them of their joy.

Over a period of several months I continued to feel discomfort and weakness, and I lost weight. Nearly every portion of my body seemed adversely affected at one time or another. However, at no time was I tempted to have a physical diagnosis or resort to material means to relieve the discomfort. At times when the illness was

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

most severe, the following statement from *Science and Health with Key to the Scriptures* by Mary Baker Eddy proved most helpful (p. 369): "In proportion as matter loses to human sense all entity as man, in that proportion does man become its master." I knew that if I, as man, reflect God, who is Life, Spirit, matter is powerless to dictate its terms or to influence my life, which is wholly spiritual.

Although the hours spent at home were almost totally committed to prayerful study, the inspiration gained from this study enabled me to continue my work in a downtown office each day. Because I was not absent from work, there was very little comment by my co-workers concerning my condition. For the steadfast support and encouragement given me by my husband, I cannot begin to express gratitude enough.

The turning point came when I realized that repeating scriptural passages or statements of truth, however beautiful and comforting, needs to be accompanied by an absolute conviction in the truth of the words spoken, and a willingness to submit myself, and the apparent need, completely to God, trusting in His ability to supply the need and to correct whatever is discordant. Soon after this revelation, I awakened one morning feeling free and normal. Lost weight was quickly regained. I was truly putting into practical use the words from Proverbs (3:5, 6): "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

Since the illness was never diagnosed medically, I cannot give it a generic term. Although I am humbly grateful for this healing, I am even more grateful for the confidence and absolute faith in God that grew stronger each day and have remained an inspiration to me. I could never doubt God's ability to heal.

I am grateful, too, for Mary Baker Eddy, who taught us through her discovery of Christian Science to pray as Christ Jesus prayed. Praying with an understanding of God as Father-Mother, perfect God, and of man as the spiritual likeness of this all-loving God, has helped me in past years to find satisfactory employment, to choose a loving companion in marriage, and to overcome a deep feeling of grief at the passing of loved ones. A beautiful home was found when my husband and I turned wholeheartedly to God to

direct us during a difficult period. This home, which more than met our every need, came to us in a way that would have been impossible to outline humanly.

Christian Science is truly the "pearl of great price" (Matt. 13:46), and I am deeply grateful to be learning daily how to rely wholeheartedly on God.

(Mrs.) CHARLOTTE MACDONALD GORE
Fort Worth, Texas



In the spring of 1973 I was having a difficult time coping with many aspects of my life. My living quarters, friendships, and job were not happifying or rewarding. I tried through every human way possible to correct the situation. However, nothing I did worked. One evening after feeling depressed for several days, I decided to let God guide me where He wanted me to be. This is what I had been taught to do in the Christian Science Sunday School I had attended since I was very young.

Once I let go of human will, I was gently led to take a job in a city over three hundred miles from my home. The move that followed was a wonderful demonstration of joy and harmony. Very convenient living arrangements were completed a week before the move. In the adjustment to new surroundings I had to learn to release the past and realize the possibilities at hand each day.

After being alone in my apartment one Saturday, I awoke Sunday morning with a feeling of self-pity. I decided to go to a nearby branch church. During the silent prayer before the repetition of the Lord's Prayer, this sentence from the *Manual of The Mother Church* by Mrs. Eddy came to my thought (Art. VIII, Sect. 5): "The prayers in Christian Science churches shall be offered for the congregations collectively and exclusively." My heart immediately filled with love for all of God's children—the real members of my family. This was the turning point in my experience. Each day that followed was filled with growing friendships, and I felt a companionship with all God's ideas.

Soon after this I was accepted at the college of my choice. At the time the necessary funds were not available, but I received a

grant and was notified that I had been placed on a loan program as well. My entire family was very grateful for this proof of provision. Mrs. Eddy writes (*Science and Health*, p. 1), "Desire is prayer; and no loss can occur from trusting God with our desires, that they may be moulded and exalted before they take form in words and in deeds."

Other healings in our family have been of ivy poisoning and headaches; and we have been protected in the air and on the road. I was healed of grief at the passing of my grandmother when I realized it was selfish to want to hold to a material concept of her. A great peace came to me. As Christ Jesus instructed those at the tomb of Lazarus, I had to loose her.

I am grateful for the opportunities available to all who look to God as Life. Also, I am glad to be a member of The Mother Church and a branch church.

(Mrs.) SHARLAND HUFFAKER
Janesville, Wisconsin



"The Bible teaches transformation of the body by the renewal of Spirit," writes Mrs. Eddy (*Science and Health*, p. 241).

Fifty years ago, I had an illness after the birth of a daughter. After a few months in the hospital, I pleaded with my husband to be taken home. The doctors consented, and two nurses came with me. I did not know about Christian Science at the time. I grew steadily worse, became unconscious; there was much loss of weight, and I did not have a hair left on my head. Our other child, a young son, was lovingly cared for by a friend during my illness.

A neighbor spoke to my husband and asked if he would consider having Christian Science treatment for me. He replied, "Well, it can't hurt her." A Christian Science practitioner was engaged.

I had been under sedation for eleven months and was told that should I live, I would always be an addict. But the drug taking stopped as soon as Christian Science treatment through prayer began. My strength returned rapidly; my hair grew in as heavy and strong as ever. As soon as I was strong enough to hold a book, I read constantly all my waking hours. The practitioner

showed me how to study the Bible Lesson in the *Christian Science Quarterly*. I didn't question the ministrations of God or the healing power of the truth in the Bible and in *Science and Health*.

I had been told I could not have another child, but in seven years another child was born to us. A breech birth was the case, but the child turned and came naturally when Christian Science treatment was given.

My gratitude was so great I joined a local branch Church of Christ, Scientist, and The Mother Church. Class instruction by a fine worker in our movement followed.

My husband was healed of heart trouble, diabetes, and sinus trouble.

For this great healing truth, words can never say what is in my heart. Gratitude and love will heal and correct every form of error. This beautiful statement by Mrs. Eddy has been of great value to me (*Science and Health*, p. 246): "Let us then shape our views of existence into loveliness, freshness, and continuity, rather than into age and blight."

(Mrs.) LOUELLA B. LEYDECKER
Menlo Park, California



"Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). This beatitude and many other truths spoken by Christ Jesus took on new meaning when I began the study of Christian Science twenty-seven years ago. I have indeed been filled, not only with gratitude but with peace and happiness as well.

By the time I was twenty-two, I felt life on this earth had nothing to offer. Ideals once thought inherent had long been dashed to the ground. From early childhood, existence had seemed bleak and dreary. Our family was large and very poor in material things. Depression and lack were an accepted way of life for all of us. I attended a denominational Sunday School in my early years; but rather than a closeness to God, I felt only remoteness. I married very young, hoping to escape the gloom, but sank even deeper into despair, and the marriage ended. Due to much family distress and

discord, I felt my only choice was to leave my two children with my mother-in-law in order for them to have a home.

I drifted into a materialistic way of life. I began drinking and smoking and other immoral activities, trying to find love and happiness. I missed my children but had given up hope of finding any kind of solution to my apparently insurmountable problems. Several years later I took a good look at my life. I reasoned there must be a better way. And when my desire for something better took preponderance over self-pity and resentment, God did come to the rescue. I met a fine upstanding man who wanted to marry me, and we were married.

Through my new husband I met his friend's wife, who was a Christian Scientist. She introduced me to this beautiful religion. She loaned me a copy of *Science and Health* by Mrs. Eddy for me to read with my Bible. She showed me how to study daily the Bible Lesson in the *Christian Science Quarterly*. The first glorious days found me in a whole new adventure. I studied and pondered the pages for days to absorb the profound meanings. I found all of life's ideals intact. They had only been obscured to my view by false estimates of life—a material sense presented by carnal mind suggestions. Mrs. Eddy touches on this subject when she states (*Science and Health*, p. 544), "The first statement about evil,—the first suggestion of more than the one Mind,—is in the fable of the serpent." And further on the same page she writes, "Material, erroneous belief reverses understanding and truth."

In her writings Mrs. Eddy gives seven names for God—seven synonyms that enlarge our understanding of His wholeness and allness: Life, Truth, Love, Principle, Mind, Spirit, Soul. These terms and their attributes give a clear evaluation of God and His idea, man. As I pondered each synonym, I began to understand what it means to be the image and likeness of God. With each synonym I was finding more of my true selfhood and was claiming my unity with God. Why, I was the very expression of His being! Mrs. Eddy also defines God as Father-Mother. This, too, was a great help in showing God's tender relationship to man. I found I could lean on His great love to guide and protect as I faced each day.

I was very soon reunited with my children and immediately enrolled them in the Christian Science Sunday School. As my understanding grew, many healings, including adjustment of family and other relationships, followed. I found divine qualities lived make harmonious conditions, as I realized more of God's control in all situations. Fear, jealousy, and false responsibility were replaced as I grew to understand I was always in the presence of God's all-encompassing love. His tender care never fails. This was proved many times in my life.

Before I had learned to stand wholly with Science for physical healing, I allowed myself to be examined by a doctor, who said I needed surgery for removal of a tumor. It was at this point I knew I must take a firm stand for the truths I had been learning and refuse all material treatment. I contacted a Christian Science practitioner, who began prayerful treatment. Fear vanished and the pain subsided. There were many valuable lessons to learn, and it took about three years for a complete healing. I had to learn there is no more pleasure in matter than there is pain. I learned the validity of the first line of "the scientific statement of being" (*Science and Health*, p. 468), "There is no life, truth, intelligence, nor substance in matter." The healing has remained permanent.

A desire for alcohol and tobacco left as my desire to join The Mother Church and a branch church became stronger. I was healed of grief at the sudden passing of my mother and sister when I realized they had never lived in a matter body and could never die out of one. Mrs. Eddy confirms this (*Unity of Good*, p. 41): "In Christian Science there is no matter; hence matter neither lives nor dies."

I am most thankful for class instruction. Membership in The Mother Church and in a branch church, where I have served as First Reader for three years, is an added blessing. Words could never describe the deep gratitude I have for this religion. I am humbly grateful to God for Christ Jesus, the great Way-shower, and for Mrs. Eddy for her dedication and great love for mankind and devotion to God. My gratitude for God's guidance is profound!

(Mrs.) LAURA M. FOLDEN

Kingston, Idaho

I would like to express my gratitude for Christian Science by sharing a healing. I am eight years old. One day my friend and I were playing kickball. My brother and his friend came over to start playing too. They started playing rough, so I threw the ball at my brother. He got up and ran after me, and caught up with me. Then I tripped and hit my head on a brick wall. I started bleeding. My friend's grandma and aunt said I would have to go to the hospital to get stitches, but I said, "No." My older brother picked me up and we went home. My mother bandaged my head and called my grandmother. But by the time my grandmother knew I'd been hurt, I was healed. I am grateful for Christian Science.

ELIZABETH ANN TURPEN
Durango, Colorado

I would like to confirm the above testimony. As Elizabeth Ann's mother, I witnessed her healing. When she called me after she had fallen, I was preparing to go to a graduation ceremony where I was to participate. I realized that immediate and effective prayer was needed to bring healing and also enable me to be in my scheduled place on time. We declared the unreality of accidents in God's kingdom, holding to the many truths Elizabeth knew of God and His love for her. In just a few minutes the bleeding stopped, the wound closed, and she was healed.

This is just one example of twenty years of Christian Science healing in our family of seven. We have had complete recovery from sprains, broken bones, stomach ulcers, and a broken eardrum. I am constantly grateful for the understanding that contagion and heredity are only lies of material belief that cannot touch God's man. This knowledge has released several of the children from hay fever and protected all of us in the face of colds and influenza.

Recently we had occasion to rejoice together in our application of Christian Science that brought us a higher understanding of true values. Early one morning we were awakened by a neighbor to find our home on fire. In less than two hours we lost practically everything we owned. For several years prior to the fire we had been struggling unsuccessfully to heal conflicts within our family. Out of this experience came the knowledge that the most valuable

things we possess are attributes of love, affection, companionship, and spiritual understanding.

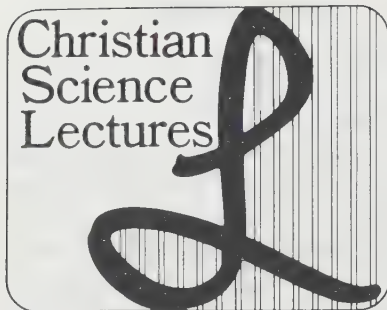
We were able to express gratitude for each other and our higher view of possessions as being qualities of thought rather than mere material things. In sharing the increased responsibilities to take care of our immediate needs, we found a new appreciation for each other, and this resulted in better and more mature relationships among the children.

One of the children who had been very unhappy in the past was able to instantly see the unreality of the material scene and consequently became an inspiration to us all. A long-standing antagonism between two of the teen-agers completely dissolved, to be replaced permanently with mutual respect and love. Each child from Elizabeth Ann to our high school senior felt a rededication to family and home.

Each time we were tempted to think of loss and limitation we were able to replace such beliefs with gratitude for God and His love. Our gratitude grew as the opportunity to rebuild came. My husband began to reevaluate his own concept of home and replace a false sense of pressure to provide material income with a renewed understanding of God as our provider. He could see the necessity of letting God supply the ideas that would fill our needs. This rebirth of ideas has resulted in a tripling of his business this year.

I am, of course, grateful for the actual material replacement of our house and furnishings, but I am unspeakably grateful for the spiritual growth this experience promoted. The troubling family conflicts are no longer evident; instead, there is much love and mutual respect. Mrs. Eddy says in *Science and Health* (p. 66): "Trials are proofs of God's care. Spiritual development germinates not from seed sown in the soil of material hopes, but when these decay, Love propagates anew the higher joys of Spirit, which have no taint of earth. Each successive stage of experience unfolds new views of divine goodness and love."

(Mrs.) VICKI A. TURPEN



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures. Details should be obtained locally.

ENGLAND

BEDFORDSHIRE—Bedford: Church, 84 Kimbolton Rd., 8 p.m., Fri., Oct. 21. "Liberation Through Christ" (Anwandter)

LONDON—London (Seventh): Church, 8 Wright's Lane, Kensington, 7.30 p.m., Thurs., Oct. 20.‡ "Responding to the Word of God" (Anwandter)

MERSEYSIDE—Heswall (First, Birkenhead): Heswall Hall, Telegraph Rd., 8 p.m., Mon., Oct. 17.‡ "Liberation Through Christ" (Anwandter)

SOUTH YORKSHIRE—Sheffield (First): Memorial Hall, City Hall, Barkers Pool, 3 p.m., Sun., Oct. 16.‡ "Responding to the Word of God" (Anwandter)

WARWICKSHIRE—Leamington Spa: Newbold Hall, Royal Spa Ctr., Newbold Ter., 8 p.m., Tues., Oct. 18. "Liberation Through Christ" (Anwandter)

FEDERAL REPUBLIC OF GERMANY

Cuxhaven: Gymnasium, 10 Abendrothstr., 8 p.m., Thurs., Oct. 20. In German. "The Divine Adventure" (Wyndham)

Goslar: Hotel Achtermann, 11 Rosenforstr., 4.30 p.m., Sun., Oct. 16. In German. "The Divine Adventure" (Wyndham)

Hamburg (First): Auditorium Maximum, 5 Von Melle Park, 7.30 p.m., Tues., Oct. 18. In German. "The Divine Adventure" (Wyndham)

Hannover (First): Theater Aegi, 2 Aegidientorplatz, 4 p.m., Sat., Oct. 22. In German. "The Divine Adventure" (Wyndham)

AUSTRALIA

NEW SOUTH WALES—Beacon Hill (First, Dee Why): Beacon Hill Community Hall, Willandra Rd., 3 p.m., Sat., Nov. 5.‡ "Use Your Spiritual Power" (Henderson)

UNITED STATES AND CANADA

(Week of October 2 to 8, and some earlier dates)

CANADA

BRITISH COLUMBIA—Vancouver (Fourth): Point Grey Secondary School, 5350 East Blvd., 8 p.m., Thurs., Oct. 6.‡ "The Spiritual Basis of Health" (Ferris)

Victoria: Church, 1205 Pandora Ave., 8 p.m., Thurs., Oct. 6.‡ "The Power of God" (Rivas)

NEW BRUNSWICK—Fredericton: Room 203, Student Union Bldg., Univ. of New Brunswick, 8 p.m., Mon., Oct. 3. "Get Your Life in Balance" (Driver)

UNITED STATES

CALIFORNIA—Crestline: Church, Lake and Fern Dr., 3 p.m., Sun., Oct. 2. "Become What You Are!" (Rogers)

Glendale (Second): Church, 1020 Kenneth Rd., 8 p.m., Thurs., Oct. 6.‡ "Eternity Now" (Angus)

Laguna Niguel: Niguel Theater, 27 Monarch Bay Plaza, 11 a.m., Sat., Oct. 8. "Eternity Now" (Angus)

Lakeport: Lakeport Christian Parish, 745 Brush St., 3 p.m., Sat., Oct. 8.‡ "The Family of Man" (Rogers)

Mill Valley: Methodist Church, Camino Alto and Sycamore Ave., 8 p.m., Fri., Oct. 7.‡ "Become What You Are!" (Rogers)

CALIFORNIA (continued)

Palos Verdes Estates: Church, 4010 Palos Verdes Dr. and Via Campesina, 8 p.m., Mon., Oct. 3.‡ "From Hell to Heaven" (Rogers)

San Marino: Church, 1070 Huntington Dr., 8 p.m., Tues., Oct. 4.‡ "Become What You Are!" (Rogers)

Stockton (First): Church, 801 N. Center St., 8 p.m., Thurs., Oct. 6.‡ "The Family of Man" (Rogers)

CONNECTICUT—Norwalk: Check Christian Science Reading Room for place. 8.30 p.m., Mon., Oct. 3.‡ "Loving to Live" (Curtis)

Old Saybrook: Goodwin School, 80 Old Boston Post Rd., 3 p.m., Sun., Oct. 2.‡ "Let's Choose Heaven Here" (Curtis)

DELAWARE—Newark: Central Middle School, Academy St., 3 p.m., Sun., Oct. 2.‡ "The Life That Is Worth Living" (Henniker-Heaton)

DISTRICT OF COLUMBIA—Washington (Fifth): George Washington Univ., Lisner Auditorium, 21st and H Sts., N.W., 8 p.m., Tues., Oct. 4.‡ "Keeping Pace with God" (Plimmer)

GEORGIA—Albany: See local notice for place. 8 p.m., Fri., Sept. 23.‡ "The Healing of Moral Weakness" (Plimmer)

Augusta: Church, 557 Greene St., 3.30 p.m., Sat., Sept. 24.‡ "Keeping Pace with God" (Plimmer)

IDAHO—Lewiston: Church, 818 18th Ave., 8 p.m., Tues., Oct. 4.‡ "Diana or Christ?" (Aghamalian)

ILLINOIS—Chicago (Thirteenth): Church, 10317 S. Longwood Dr., 3 p.m., Sun., Oct. 2.‡ "A New Beginning" (Jenks)

Chicago (Twentieth): Church, 6320 N. Sacramento Ave., 8 p.m., Tues., Oct. 4.‡ "Something to Depend On" (Jenks)

Jalesburg: Central Congregational Church, Central Sq., 7.30 p.m., Sat., Oct. 8.‡ "There's Only One Real Ego" (Correll)

Minsdale: Church, First and Oak Sts., 8 p.m., Thurs., Oct. 6.‡ "Something to Depend On" (Jenks)

Lansing: See local notice for place.

8 p.m., Mon., Oct. 3.‡ "Evil: Its Nature and Demise" (Spencer)

INDIANA—Crawfordsville: Church, Wabash and Grant Aves., 8 p.m., Tues., Oct. 4.‡ "The Healing Method of Christian Science" (Spencer)

Hammond: Church, 7125 Hohman Ave., 8 p.m., Mon., Oct. 3.‡ "A New Beginning" (Jenks)

Indianapolis (Fifth): Church, 655 E. 62d St., 8 p.m., Thurs., Oct. 6.‡ "Evil: Its Nature and Demise" (Spencer)

Kokomo: Church, 300 E. Mulberry St., 8 p.m., Fri., Oct. 7.‡ "Mary Baker Eddy's Challenge to Materiality" (Spencer)

Wabash: Junior High, 150 W. Colerain St., 7 p.m., Sat., Oct. 8. "The Healing Method of Christian Science" (Spencer)

IOWA—Ames: Church, 226 Ninth St., 8 p.m., Tues., Sept. 27. "What It Takes to Heal" (Spencer)

Des Moines (Second): YMCA, 101 Locust St., 8 p.m., Tues., Oct. 4.‡ "There's Only One Real Ego" (Correll)

Hampton: Church, 214 First St., S.E., 3 p.m., Sun., Oct. 2. "A New View of Prophecy" (Thorneloe)

Keokuk: Church, 616 High St., 8 p.m., Fri., Oct. 7. "The Spiritual Viewpoint" (Correll)

Mt. Pleasant: Henry County Bank, Courtesy Rm., 301 E. Washington, 3 p.m., Sun., Oct. 2. "The Healing Method of Christian Science" (Spencer)

Oskaloosa: Church, 406 High Ave., E., 8 p.m., Mon., Oct. 3. "A New View of Prophecy" (Thorneloe)

Waterloo (joint lecture): See local notice for place. 8 p.m., Mon., Oct. 3.‡ "There's Only One Real Ego" (Correll)

KANSAS—Wichita (Second): Coleman Junior High, 1544 N. Gouverneur Rd., 4 p.m., Sat., Oct. 1.‡ "Eternity Now" (Angus)

MAINE—Bangor: See local notice for place. 7.30 p.m., Thurs., Oct. 6.‡ "Ageless Youth" (Driver)

MARYLAND—Baltimore (First): Church, 102 W. University Pkwy., 3 p.m., Sun., Sept. 18.‡ "Spiritual Abundance Is God's Law" (Alton)

MASSACHUSETTS—Attleboro: Church, N. Main St. and Wamsutta Rd., 8 p.m., Fri., Oct. 7.‡ "No, You're Not Trapped!" (Leever)

Harwich Port: Parish Hall, Pilgrim Congregational Church, Main St., 3 p.m., Sat., Oct. 8. "No, You're Not Trapped!" (Leever)

Lexington: Church, Forest and Muzzy Sts., 8 p.m., Mon., Sept. 19.‡ "Christian Science: The Christian's Best Friend" (Plimmer)

Lowell: Church, Andover and Nesmith Sts., 8 p.m., Tues., Oct. 4.‡ "See It Like It Is" (Houston)

Melrose: Church, Green St. and Lynn Fells Pkwy., 8 p.m., Thurs., Oct. 6.‡ "No, You're Not Trapped!" (Leever)

New Bedford: Church, Lantern Ln., 3 p.m., Sun., Oct. 2.‡ "See It Like It Is" (Houston)

Northampton: Church, Center and Masonic Sts., 8 p.m., Tues., Oct. 4.‡ "No, You're Not Trapped!" (Leever)

MICHIGAN—Bay City: Church, 701 N. Van Buren, 8 p.m., Tues., Oct. 4.‡ "Let My People Go" (White)

Birmingham: Seaholm High School, Lincoln Rd., 3 p.m., Sun., Oct. 2.‡ "Let My People Go" (White)

Detroit (Fourth): Church, 24400 W. Seven Mile Rd., 11 a.m., Sat., Oct. 8.‡ "Let My People Go" (White)

Petoskey: Petoskey High School, E. Mitchell Rd., 3 p.m., Sun., Oct. 2.‡ "Spiritual Abundance Is God's Law" (Alton)

MISSOURI—Columbia: Public Library, 404 College Ave. See local notice for hour. Thurs., Oct. 6.‡ "A New View of Prophecy" (Thorneloe)

Creve Coeur: Church, 10939 Ladue Rd., 8 p.m., Fri., Oct. 7.‡ "A New View of Prophecy" (Thorneloe)

Kansas City (Fourth): Church, 5010 Blue Ridge Blvd., 8 p.m., Thurs., Oct. 6.‡ "There's Only One Real Ego" (Correll)

St. Joseph: Church, 12th and Felix Sts., 8 p.m., Tues., Oct. 4.‡ "A New View of Prophecy" (Thorneloe)

Webster Groves: Church, 17 Selma Ave., 8 p.m., Sat., Oct. 8.‡ "The Law of Christian Science Healing" (Thorneloe)

MONTANA—Billings: Church, 7 Burlington Ave., 3 p.m., Sun., Oct. 2.‡ "Diana or Christ?" (Aghamalian)

Hamilton: Church, Fifth and Bedford Sts., 3 p.m., Sat., Oct. 1.‡ "Claim Your Real Inheritance" (Tuttle)

Helena: Grand Street Theatre, 325 N. Park St., 8 p.m., Thurs., Sept. 29.‡ "Diana or Christ?" (Aghamalian). Note change of place.

Missoula: Church, 138 E. Pine St., 3.30 p.m., Sun., Oct. 2.‡ "The Spiritual Basis of Health" (Ferris)

NEW HAMPSHIRE—Hanover: Church, 1 School St., 12 m., Mon., Oct. 3.‡ "No, You're Not Trapped!" (Leever)

Peterborough: Peterborough Historical Bldg., Grove St., 8 p.m., Mon., Oct. 3. "No, You're Not Trapped!" (Leever)

NEW JERSEY—Hoboken: Church, 829 Bloomfield St., 8 p.m., Tues., Oct. 4.‡ "The Life That Is Worth Living" (Henniker-Heaton)

Morristown: Church, Morris St. and Washington Hdqtrs., 8.30 p.m., Fri., Oct. 7.‡ "Loving to Live" (Curtis)

Sparta: Church, 144 Woodport Rd., 8 p.m., Thurs., Oct. 6.‡ "Loving to Live" (Curtis)

Westfield: Church, 422 E. Broad St., 8.30 p.m., Mon., Oct. 3.‡ "The Life That Is Worth Living" (Henniker-Heaton)

NEW YORK—Bronxville: Church, 10 Tanglewilde Ave., 8.15 p.m., Fri., Oct. 7.‡ "The Touch of Spirit" (Clarke)

Corning: Church, 64 E. First St., 8 p.m., Sun., Sept. 25. "Loving to Live" (Curtis)

Great Neck: Church, 46 S. Middle Neck Road, 3 p.m., Sun., Oct. 2.‡ "The Touch of Spirit" (Clarke)

Norwich: Church, Woods Corners, 3 p.m., Sun., Oct. 2. "No, You're Not Trapped!" (Leever)

CHRISTIAN SCIENCE LECTURES

NEW YORK (continued)

Oneonta: Church, 61 Chestnut St., 8.15 p.m., Tues., Sept. 20.‡ "The Life That Is Worth Living" (Henniker-Heaton)

Queens Village, L.I.: Church, 217-10 93d Ave., 11 a.m., Sat., Oct. 8.‡ "The Touch Spirit" (Clarke)

Smithtown: Church, Rte. 111 and Mt. Pleasant Rd., 8.30 p.m., Tues., Oct. 4.‡ "Loving to Live" (Curtis)

Spring Valley: See local notice for place. 8.30 p.m., Tues., Oct. 4.‡ "The Touch of Spirit" (Clarke)

OHIO—Maumee: St. Paul's Episcopal Church, 310 Elizabeth St., 8 p.m., Fri., Sept. 23.‡ "There's Only One Real Ego" (Correll)

Washington C.H.: Church, 504 E. Temple, 8 p.m., Fri., Oct. 7.‡ "Spiritual Abundance Is God's Law" (Alton)

OREGON—Cave Junction (First, Grants Pass): United Methodist Church, 220 Watkins, 3 p.m., Sun., Sept. 25.‡ "Claim Your Real Inheritance" (Tuttle)

Portland (Eighth): Hollywood Theatre, 1122 N.E. Sandy Blvd., 12 m., Wed., Sept. 28.‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

SOUTH DAKOTA—Rapid City: See local notice for place. 8 p.m., Tues., Sept. 20.‡ "Diana or Christ?" (Aghamalian)

UTAH—Provo: See local notice for place. 8 p.m., Sun., Oct. 2. "Honesty—The Power of Its Deeper Dimension" (Rennie)

VIRGINIA—Arlington (First): Church, 190 N. McKinley Rd., 8 p.m., Thurs., Oct. 6.‡ "The Healing of Moral Weakness" (Plimmer)

Falls Church (First, McLean): George Mason High School, Leesburg Pike and Jaycock Rd., 8 p.m., Mon., Oct. 3.‡ "Christian Science: The Christian's Best Friend" (Plimmer)

Leesburg: See local notice for place. 8 p.m., Sat., Oct. 8.‡ "Keeping Pace with God" (Plimmer)

Roanoke: Church, 1155 Overland Rd., 8 p.m., Sat., Oct. 1.‡ "Keeping Pace with God" (Plimmer)

WASHINGTON—Bellingham: Church, Forest and Maple Sts., 8 p.m., Fri., Oct. 7.‡ "Diana or Christ?" (Aghamalian)

Ephrata: Church, 11th and C St., S.W., 8 p.m., Mon., Oct. 3. "The Power of God" (Rivas)

Mount Vernon: Church, Sixth and Cedar Sts., 3 p.m., Sat., Oct. 8.‡ "Reality: Matter or Mind?" (Ferris)

Olympia (First): Greenwood Inn, Evergreen Park Dr., S.W., 11 a.m., Sat., Oct. 8.‡ "The Power of God" (Rivas)

Port Angeles: Church, 120 W. Eighth, 7.30 p.m., Fri., Oct. 7.‡ "The Power of God" (Rivas)

Puyallup: United Methodist Church, 1919 W. Pioneer Ave., 8 p.m., Tues., Oct. 4.‡ "The Power of God" (Rivas)

Seattle (Third): Church, 17th Ave., N.E. and N.E. 50th St., 8 p.m., Fri., Oct. 7.‡ "Reality: Matter or Mind?" (Ferris)

Seattle (Eleventh): Church, 333 N.E. 76th St., 8 p.m., Thurs., Oct. 6.‡ "Diana or Christ?" (Aghamalian)

Snoqualmie: Snoqualmie Middle School, Hwy. 202, 3 p.m., Sun., Oct. 2.‡ "The Power of God" (Rivas)

Walla Walla: Whitman College, 345 Boyer, 8 p.m., Tues., Oct. 4. "Reality: Matter or Mind?" (Ferris)

WISCONSIN—Baraboo: Church, 602 East St., 3 p.m., Sun., Oct. 2.‡ "There's Only One Real Ego" (Correll)

Hartford: St. Aidan's Episcopal Church, 218 S. Main, 3 p.m., Sat., Oct. 1.‡ "The Spiritual Viewpoint" (Correll)

Kenosha: Armitage Academy, 6032 Eighth Ave., 8 p.m., Tues., Sept. 27.‡ "The Search for Life" (McGrew). Note change in name of building.

WYOMING—Laramie: Church, 1219 Grand Ave., 8 p.m., Mon., Oct. 3. "Honesty—The Power of Its Deeper Dimension" (Rennie)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]

A REASON TO JOIN THE MOTHER CHURCH

The way opens for greater understanding as you acknowledge a deeper commitment to Christian Science. Belonging to The Mother Church helps you to feel this commitment.

You are warmly invited to apply for membership at any time. Applications are acted on twice each year—in June (applications due by May 1) and in November (applications due by October 1).

You may obtain an application from any Christian Science Reading Room, branch church or society, from a member of The Mother Church, or from a Christian Science practitioner listed in *The Christian Science Journal*. Or you may write directly to the Clerk of The Mother Church, The First Church of Christ, Scientist, Christian Science Center, Boston, MA, U.S.A. 02115.

THE CHRISTIAN SCIENCE TEXTBOOK

Science and Health with Key to the Scriptures by Mary Baker Eddy is the textbook of Christian Science. It is available in English, in English-Braille, and in Danish, Dutch, French, German, Greek, Indonesian, Italian, Japanese, Norwegian, Polish, Portuguese, Russian, Spanish, and Swedish. It may be obtained from any Christian Science Reading Room, or ordered directly from MISS FRANCES C. CARLSON, Publisher's Agent, One Norway Street, Boston, MA, U.S.A. 02115.

This will bring you the Sentinel each week.

CHRISTIAN SCIENCE SENTINEL®

Box 125, Astor Station, Boston, MA, U.S.A. 02123

Please send me the Sentinel for the period checked. ☐ 6 months \$8.75* ☐ 1 year \$17.50*

☐ Check/money order enclosed.

☐ Bill me later (North America only)

Mr./Mrs./Miss/Ms.

Street

City

State/Country

ZIP/Postal Code

*Outside U.S.A., please use current local exchange rate.

F2A

"Judge not according to the appearance, but judge righteous judgment." John 7:24

What appears to be happening in the world today?
Natural disasters? Racial unrest? An arms race?

The Christian Science Monitor's constructive approach to the news helps us look beyond appearances to recognize God's law governing man. You'll find articles that highlight man's achievements. News reports that search out solutions to world problems. Editorials that encourage integrity.

This constructive approach is a good reason to subscribe to The Christian Science Monitor. Simply use the coupon below.

**THE
CHRISTIAN
SCIENCE
MONITOR®**

The Christian Science Monitor
Box 125, Astor Station, Boston, MA, U.S.A. 02123 or
Please start my subscription to the Monitor:

Daily edition

☐ 3 months \$12.50 ☐ 6 months \$25 ☐ 9 months \$37.50 ☐ 1 year \$45 (saves \$5)

Weekly international edition (not available in North America)

Prices include delivery by regular mail. Airmail rates on request.

	U.S. Dollars	British Pounds	W. German Marks	Dutch Guilders	Swiss Francs
6 mos.	12.50	7.50	31.25	31.25	31.25
1 year	25.00	15.00	62.50	62.50	62.50

Cheque/money order enclosed in one of above currencies

International Money Order to follow ☐ Bank draft enclosed (U.S. Dollars)

Name (please print)

Street

Apt.

City

State/Country

ZIP/Post Code

F5N

Now Available

this new stereo recording and cassette of seven of the most familiar poems by Mary Baker Eddy, arranged in contemporary solo settings, along with solos with biblical texts.



Record \$5.50

Cassette \$6.00

(Both are compatible for playing on monaural equipment)

Exalt the Lord! was entirely recorded in The Mother Church. The Mother Church organist accompanies The Mother Church soloist and two soprano vocalists in presenting these warm and reverent renditions of original church music.

Captured as never before on record, you'll hear the natural sound of the organ of The Mother Church. You'll feel the majesty, the beauty, and the joy of church music in your own home, as you listen to this new recording.

You can get a copy of this new recording at a nearby Christian Science Reading Room.

Or you may mail us your check for the amount indicated and order your copy today from:

Miss Frances C. Carlson, Publisher's Agent

One Norway Street, Boston, Massachusetts, U.S.A. 02115